•284
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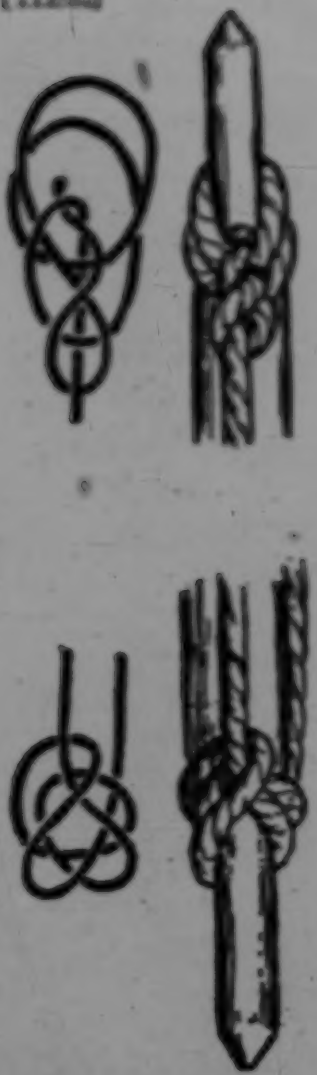

Fig. 13. Knots holding the bow cord.

/411 cont./

411 painted with red lacquer from the top to the center. The end winding consists of a fine white thread; it carries a crossed thread and extends to the notch. The attachment winding between shaft and point is made of embira and consists of two parts which are connected by spiral winding. Thus, this arrow shows nothing that would be foreign to the Karajá. The other arrow is entirely different (Ill. 27b). The long-tapered cane point, 20 centimeters long, is set onto a round wooden stem 49 centimeters long and is simply wound with embira at the point of attachment. The wooden stem, in turn, is set into the cane shaft, which is 75 centimeters long. Its attachment winding of black embira extends almost to the upper feather-winding. The feathering is done in the same way as in the case of the other arrow. The upper winding consists of black cotton thread, to which is joined a black embira winding that extends up to half the intermediate space of the very long feathering. In it are wrapped little red feathers. The notch winding consists of white thread and carries three parallel, widely crossed threads.

105 When we sum up everything, we find that the Tapirapé
191 are a people who, like the Karajá and Savajé, live beside lakes on the campo during the rainy season, come to the river during the dry season in order to fish there, but, in contrast to the former, seek out different places one after the other, in other words, migrate within a definite area. They plant manioc and maize, work cotton into hammocks and ornaments, are familiar with pottery, the working of stones into axes and lip plugs, carry bows, arrows, and clubs, and like to decorate their objects with carvings. In many things their culture seems to be very close to that of the Karajá, along with them they probably belong to the same ethnographic province, which is distinctly separate from that of the Xingu region; they differ essentially from them, however, in their small stature, their foreign language, and an ignorance of navigation. /Page 412 is blank. The "Appendix," pp. 413-482, has been omitted in the translation; see the foreign text./